A

SERMON

Preached at

ISLINGTON,

Upon the 26th day of *July*, 1685,

(In the Afternoon.)

Being the Day of *Solemn Thanksgiving* To Almighty God for His MAJESTIE'S late Victories over the *REBELS*.

By *Shadrach Cooke*, M. A. Chaplain to the Right Honourable the Earl of *ATLESBURY*.

Behold their threatnings, Acts 4. 29.

Ruſticus es Corydon, nec munera curat Alexis: Virg.

CANT. ROAD

LONDON,

Printed by *R.N.* for *Walter Kettilby*, at the Biſhop's-Head in St. *Paul's* Church-Yard. 1685.

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2924:06

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To the Right Honourable

ROBERT

EARL of *Ailesbury* and *Elgin*, Viscount *Bruce* of *Ampthill*, Baron *Bruce* of *Wharlton*, *Skelton*, and *Kinlos*; Lord Lieutenant of the Counties of *Bedford*, *Huntingdon* and *Cambridge*; Hereditary high Steward of the Honour of *Ampthill*; Lord Chamberlain of His Majestie's Houshold, and one of the LORDS of His Majestie's most Honourable Privy Council.

MY LORD,

I *Humbly offer This to Your Lordship, not only as an acknowledgment of Your Lordship's many Favours, and my hearty Gratitude for them; but also with a design of craving Your Lordship's farther goodness in protecting*

This againſt the clamorous oppoſition of unreaſonable men: *For by what I have already experienc'd, I may eaſily gueſs at the unwelcome entertainment it is like to meet with from* ſome, *for whom yet it bears the moſt Chriſtian and Charitable deſign. And though (of late eſpecially) I have met with unkind uſage, and very ſevere reflections for doing my duty in ſpeaking* ſeaſonable *Truths, yet I declare, I think I could not be more Kind and Charitable even to our Enemies, than in Preaching againſt what they are moſt guilty of. And now the enſuing Diſcourſe is ſo far from railing, as they have term'd it, (their uſual Character of what diſlikes them) that I hope it will appear to Your Lordſhip to have in it, a good natur'd and Charitable intention. For having before ſpoken to the ſubject of Praiſe, for our late Deliverance (for which I was diſturb'd, and bely'd in the very Church) I thought I could make no better improvement of the late Solemn Thanksgiving, than in the deſign of the enſuing Diſcourſe; which I lookt upon as peculiarly proper for the Afternoon, being ſo ſutable to that moſt pious Prayer (for our Enemies) therein appointed.*

My

My Lord,

I ſhall forbear reflections on thoſe, who made ſevere ones on this, and the like, when they heard it from the Pulpit. Conſidering it would be no very decent entertainment for Your Lordſhip: and a means, I hope, to make them more candid Interpreters in the Reading, than they were in the Hearing of it.

Though in the midſt of all, it has been, I muſt confeſs, no ſmall ſupport and ſatisfaction to me; That I have had the particular ſignal Reſpect and Incouragement of that Reverend Canon (for whom, Your Lordſhip has ſo great and juſt eſteem) for ſome of thoſe Diſcourſes that have ſuffered under the untoward reproach of others. Now Your Lordſhip knows with what Authority *I might term* Him *one of the moſt Learned men, and beſt Preachers of this Age. And when I conſider This, together with the cool reception even* He *found among* ſome, *when he urg'd them lately and ſo well,*

To give unto *Cæſar*, the things that are *Cæſar*'s: *'Tis well the caſe is no worſe with me.*

But

But I muſt conſider, that minutes, now eſpecially, are precious with Your Lordſhip. And this high Place, to which a moſt gracious and diſcerning Prince has exalted Your Lordſhip, ſuffers too much by this tedious interruption.

And yet I have not performed what is the uſual entertainment in theſe Applications: Having given no account of Your Lordſhip's great Vertues and Accompliſhments. Nor ſhould I need to do it if I could; all mens mouths being fill'd with the Praiſes of Your Lordſhip and moſt noble Son (who would almoſt convince us of the Natural, Parental Production even of humane ſouls) ſo exactly reſembling Your Lordſhip in untainted Loyalty and Goodneſs. And here I enter on a large field; Your Lordſhip being the happieſt of Parents, having a truly Noble and moſt dutiful Off-ſpring: And a Family, that for a ſtrict Conformity to the Church, and ſtanch Loyalty to the King, can ſcarcely be match'd or ſurpaſs'd by any. I ſpeak not theſe things out of deſign or flattery, but can aſſert them from ſome experience, and dare challenge any that know Ailesbury houſe *to contradict me in the leaſt particular.*

Though I the leſs wonder at that ſtrain of Goodneſs and Loyalty, which runs through the whole

whole Family, when I conſider that it has Two *ſuch eminent Examples, which ſhine ſo illuſtriouſly before it. And we all know that the beſt way to obtain my* Lord's *and* Lady's *Favour, is to* Fear God *and* Honour the King. *Which (by the Grace of God) ſhall evermore be the moſt hearty and conſtant endeavours of,*

My Lord,

YOUR LORDSHIPS

moſt Obliged, Obedient,

and humble Servant,

and Chaplain,

SHADRACH COOKE.

IMPRIMATUR.

Jo. Battely, RR^mo P. D^no

Guil. Archiep. Cantuar. à

Sacris Domeſticis.

Ex Ædib. Lambeth.

Aug. 1685.

A SERMON PREACHED

On the 26. of *July* 1685.

The day of Solemn *Thanksgiving* to Almighty God for His MAJESTIE'S Late Victories over the *REBELS.*

S. MATT. XXI. 32.

And ye, when ye had seen it, repented not afterward.

WE are this Day to Bless and Magnifie the name of God, who has **manifested his great goodness towards our King and his Kingdoms, in giving him so absolute and signal victories over the late Rebels.**

And I dare say that there is no truly honest Loyal Soul among us, but does it with

a great deal of hearty Zeal and Chearfulness; For tell me, did not your *Hearts burn within you*? were you not wonderfully enlivened, and almost transported at the first news, or certainty of that utter defeat and overthrow? Though (which is very sad to think of) we could not but observe, nor can we well forget, the quite different humour and behaviour of too many among us, who shew'd as much as men could, or dare, their open dislike of God's special Providence in this matter. I need not tell you how brisk and pleasant they would appear on every vain report (raised by their own Party) of the hopes or success of the Rebels in both Kingdoms, and which is more prodigious, what pains and industry they us'd to defame and discredit that good true news which they had no mind to believe. Had we not seen it, we could scarce have imagined, that men should thus resolutely oppose the Truth, and be so given over to believe a lye.

But when *this* Goodness of God became unquestionable, and they were now utterly confounded, and the Devil had no more lyes in store to buoy them up with: Doth their

their belief and conviction now influence their heart, and that, their practice? Since the Villany is ſo plainly diſcovered, are they aſham'd of, or ſorry for it? Doth this goodneſs of God to others, lead them to repentance? Do they lay theſe things to heart? Do they ſeriouſly conſider, that theſe Rebels, their Adherents and Abettors, are guilty not only of *Imprudent, hot* or *raſh actions*, but of mortal and damnable ſins? and does it prompt them to ſuitable acknowledgments and expreſſions in Mourning, Sorrow and Lamentation, for this, which is to us a good day, a day of Joy and rejoycing, to ſuch as theſe ſhould be a day of ſorrow and humiliation, not as ſome may make it, becauſe the miſchief did not ſucceed; but for their being any ways concern'd or inſtrumental in it: for it will be your moſt aggravated crime and condemnation, if you yet continue your obſtinacy. *And ye, when ye had ſeen it, repented not afterwards.*

So that this great goodneſs of God in our preſent moſt gracious deliverance, ſhould now at length prevail upon ſuch, who were concern'd in the Rebellion, or

any ways favourable to it, to be ſincerely penitent for their great ſin in this caſe; Though God knows, and with ſorrow we ſpeak it, their obſtinacy appears even yet to be very great, and almoſt incorrigible. *And ye, when ye had ſeen it, repented not afterward.* In ſpeaking on this Subject, I ſhall conſider,

I. What it is in the caſe before us that ſhould prevail with men to repent; where we ſhall remember the great mercy and goodneſs of God in ſome of our late Deliverances.

II. The perſons that yet continue Impenitent.

III. The little or no grounds or reaſons we have to believe them Penitent. Notwithſtanding.

IV. The great cauſe they have to be ſo at this time or occaſion.

V. We ſhall lay down the more particular ſigns or tokens of their Repentance, which

which we may and do juſtly expect from them.

I. Were we to conſider the ſeveral mercies, favours and deliverances God has beſtowed upon us, the time would fail us to ſpeak of them. However we may very uſefully for a while entertain our ſelves on this point, by repreſenting to you ſome ſhort account of thoſe many and great deliverances, God has given us from theſe Phanatical Republican Spirits, that are near at hand, or freſh in our remembrance.

1. And here we might in the firſt place bring to Your minds the *Great* Rebellion which ſome of you have known or been concerned in; which cannot but call to our minds, the diſmal Scene of a moſt diſtreſt and unhappy Nation; overwhelm'd with Blood, Ruin and Confuſion both in Church and State, and will be evermore black and remarkable for that moſt horrid murder of the beſt of Kings.

But how good and gracious was God towards us, even in the midſt of this great Calamity: for that good Prince who is lately gone to his long home; and our preſent

ſent Soveraign, that were the great ſufferers in thoſe times, and chiefly aimed at, were wonderfully preſerv'd in great *dangers by land and by water*, and at length brought to ſucceed and ſit in their rightful Inheritance.

And indeed when we conſider the preſent, we have great reaſon to call to mind and bewail thoſe rebellious times; for *Theſe* among us have been ſome of the very ſame men, that were then notorious for this villany, and is no doubt the ſelf-ſame Phanatical Spirit that runs through all theſe deſigns, which is and ever will be addicted to Treachery and Rebellion. So that we do in a great meaſure owe all or moſt of our preſent Sects, Factions or Parties to thoſe times: Theſe being the *Tares* now grown up, that the *Devil* did then *ſow* among the *Wheat*.

2. The next remarkable deliverance from this ſort of men, is very legible in that impious deſign of Excluding our preſent Prince from What was inviolable by the ſtricteſt laws of God and Nature. A deſign full of Ingratitude and Irreligion: Therein more reſembling a Fanatick contrivance.

He

He that had ſuffer'd ſuch hard things for his Countries good, and was baniſh'd from his own home; He that had ventur'd his own life, and loſt his dear Royal Father in the defence of Truth and a good Cauſe; He who when reſtor'd to his own Country and native ſoil, would yet again reſolutely hazard himſelf in a moſt dangerous Naval fight. **He that has often ventured his life for the defence of this Nation**, muſt now for a requital be debar'd from that his moſt undoubted and inviolable Right in it. What an unparallell'd baſeneſs and ingratitude is this? and ſuch as will be a laſting ſhame to the *Impenitent* Promoters and Abettors of it in all ages; Being withal moſt unchriſtian, prophane, and impious, contrary to our Solemn Oaths, and all the obligations both of Scripture and Conſcience. So that for the honour of our Nation and Religion too, all honeſt Loyal Churchmen muſt look upon and bleſs God for our deliverance, from that impious unchriſtian and truly Fanatick Conſpiracy. Which brings us to conſider a Third Inſtance of their wicked deſigns and our great deliverance. 3.

That

That of the *Rye* Conſpiracy being the reſult of their diſappointment in their former deſign; for when the pretence of Law would not effect their buſineſs, now comes out That their black & helliſh contrivance of Murdering the Royal pair after a moſt diſmal and horrid manner: which when one of the deſign'd Actors in it did openly confeſs, *He acknowledgeth himſelf to be a Hearer of the Baptiſts, Independents and Presbyterians.*

Now we cannot but look upon this to be a moſt Providential and remarkable Inſtance of Gods wonderful mercy and deliverance towards us; A ſudden fire haſtning Their return before the Villans were ripe and prepar'd for that horrid execution.

And now as a branch and conſummation of that, and all their other Plots, let us as behoves us, conſider and reflect upon our deliverance from their **late horrid traiterous Conſpiracy, that unnatural open Rebellion,** for which we are now eſpecially to *magnifie the Lord and exalt his Name together.* I ſhall not need ſurely to ſpend much time in ſhewing you the heinouſneſs of all Rebellion, and this in particular, having done it already in ſome late Diſcourſes; only

4.

let

let us remember that our Religion, our Prince, the lives of all honeſt men, and whatever is dear to us in this world, were in danger, by the deſigns of theſe ambitious, reſtleſs and bloud thirſty men. To whom had God given **us over as a prey (as our ſins moſt juſtly deſerved) our bloud would have been ſpilt like water upon the ground, we muſt have loſt all that is dear to us in this World, and we ſhould have been overwhelmed in a deluge of Sects and Hereſies, of Wars and confuſions, of which we could not have expected to ſee any other iſſue than the final ruin and deſtruction of this Kingdom and God's Church among us.**

This is in ſhort the account of our deliverance, or the grounds of our Joy for it; and certainly if any thing can make us truly chearful and pleaſant, and heartily thankful to God, we have abundant reaſon to be ſo, for this his preſent mercy and goodneſs towards us. Who has ſo graciouſly reſcu'd us from theſe moſt accurſed and damnable deſigns, contriv'd and carried on by the ſeveral Sects and Parties of pretended Religion,

the known and avowed enemies to the preſent Government and Conſtitution both in Church and State. Which brings us to conſider our ſecond Particular.

II. The ſeveral Sects, Parties and Diviſions among us being the great Authors, Incouragers and Promoters of theſe moſt impious deſigns and practices, as being moſt agreeable to the Principles or Sentiments of theſe men; for nothing can be more plain and demonſtrable, than that they have all of them made it almoſt their conſtant endeavour in all their diſcourſes publick and private (eſpecially ſuch as have been managed in a pretended religious way) to ſet themſelves all they could againſt the preſent Government and Conſtitution both in Church and State. And were I at leiſure to manifeſt this from what is the uſual way and method of proving mens Principles, I could abundantly confirm it from their numerous writings and profeſſions in this kind, the main drift of all, or moſt of them, as to this particular, being to deſtroy the Church, diſturb the Kingdom, debauch mens Principles, and pervert the Scriptures; ſo that I the leſs wonder at theſe practices, which

which are but agreeable to their Profeſſion, and the very conſtant deſign and natural reſult of theſe Schiſms and Factions; for a man cannot be a Fanatick or Schiſmatick, but he does and muſt actually forfeit his duty to the Church and the King. Nor is this any more than what is agreeable to former and preſent experience.

That they have been the conſtant *diſturbers of our Iſrael*, is I think already manifeſt, and might be more largely proved, were there occaſion for it: And look now into the very late Rebellion, and then tell me what you think of it, whether it was not purely and ſolely Fanatical? that the ſeveral Sects and Separatiſts from our Church were not chiefly or only concern'd and ingag'd in it? ſome of their pretended Miniſters were actually in it, and moſt or all of them knew of it? And as we before intimated, I do verily believe that they did not act inconſiſtently to their own Ways or Principles (if they have any). And had I been one of the Party or Separatiſts, I do not ſee how I could have acted congruouſly to my own pretences, or that Schiſm or Separation, had not I conſented, conſpired

or acted in these designs for promoting their True Protestant Cause against pretended Popery and Arbitrary Power. Wherefore I do more wonder that any should be exempted from it, than that all should be in it: for I cannot see how a man could be a Fanatick, and could tolerably excuse himself in this case. Nor do I think but that every one of them did as much carry on the Rebellion, as all Loyal honest men were against it.

But did this need further proof; 'tis too plain and manifest from their continued impenitency. Which is our Third particular. Which is too evident, either first, from their own Profession; or secondly, their excuses for it; or thirdly, their continuance in their former ways and practices.

III.

A greater sin than that which these men have been guilty of, can hardly be imagin'd, being (as I have shew'd you very lately) a complication of almost all kinds of wickedness, bearing in it Treason, Sacrilege, Murder, and what not? And now when such as are thus guilty come to reflect upon themselves, one would expect and hope for in this case a most profound humility, and

strict

ſtrict repentance, but whether moſt or any of thoſe that ſo juſtly ſuffer'd for this *Cauſe*, have given ſufficient demonſtration of their extraordinary ſorrow for their deſigns and practices, let any impartial man conſider. When men come to dye, eſpecially in their ſtrength and vigour, they have then more abundant advantages to conſider and underſtand their Caſe and Condition; but have you known them then to deal plainly and freely as becomes ſuch a ſtate and circumſtances? or do we not find, in the Second place, Excuſes and Palliations inſtead 2. of true ſorrow and Repentance? and as is ſaid of a great one among them, we find enough (from them) to ſhew their guilt, but not their repentance. Now ſeeing that many or moſt of them are ſo induſtrious in excuſing themſelves or others, and take hold of any little opportunity, either to juſtifie or extenuate their crimes; This is too great a ſign of an impenitent or relentleſs heart. For the true and ſincere penitent, is more induſtrious to diſcover and aggravate, than to hide or leſſen his ſin; in *This* conſiſts the true nature and comfort of Repentance. If therefore you are Conſcious

ſcious to your ſelves, or we find any to be given to the covering or extenuating theſe ſins, or the promoters of ſuch horrid practices, this I think is an undeniable proof to any ſober judicious man, of their continu'd impenitency. Eſpecially if we add to this

3. in the Third place, The continuance in their former ways and practices. Such people are not and cannot be accounted truly penitent, who yet perſevere and continue in their former courſes which did really and actually encourage and promote theſe rebellious deſigns. Whoever therefore are glad of any occaſion or opportunity to vilifie the Church, and reproach Government; to diſcourage ſuch that do their hearty endeavours for diſcountenancing Schiſm, Faction and Rebellion, that do herd among, or can think or ſpeak well of ſuch that are known and profeſt enemies to the conſtitution both in Church and State. This is a ſign that ſuch are ſo far from being penitent, that they are rather harden'd and obſtinate in their impie-

IV. ties. Though in the Fourth place we ſhall find, that now eſpecially, they have great cauſe to be truly Penitent: Conſidering,

1. Firſt, That by theſe late actions, there is given

given to the world a plain demonſtration of ſuch mens guilt and impiety. Grant that ſome or many of them did follow theſe people, or had a kindneſs for them out of a preſumption of the goodneſs of their Cauſe, or the ſtrict piety of their perſons: Now upon this diſcovery and defeat of their Villany, Men of any ſence or reaſon cannot but have other Sentiments, and muſt look upon themſelves to be miſerably deluded or miſtaken in them; ſo that now upon this better knowledge, this thorow and indeed plain demonſtration, you may recede very juſtly and honourably, and not ſuffer your ſelves to be any longer deceiv'd by them. We may hope therefore, and do expect, that ſuch who in the ſimplicity of their hearts were led away and ſeduc'd by them, will now, if ever, come to themſelves; and if after ſuch plain conviction and undoubted proof againſt them as this is, they will ſtill continue in the ways and courſes of Faction and Sedition, they can be accounted no better than incorrigible Rebels. Seeing with-al in the Second place, the Reſult of their 2.
Deſigns, which is not any longer, as ſome have been made to believe, for the love or

fear

fear of God, the Proteſtant Religion, Tenderneſs of Conſcience, Chriſtian Liberty, and the like; But, as you have heard and ſeen, the main drift and tendency of all is to imbrue a Nation in War, & Tumults, Blood and Murder, to ruin our Church, deſtroy our Prince, and all true Loyal men. Is not this ſufficient cauſe to make them look about them; and now at length ſeriouſly to repent of, and renounce all ſuch impious ways and practices? Conſidering in the Third place,

3. That this ſeems to be both the greateſt and the laſt means and method God may uſe for the bringing theſe men to repentance, and a ſound mind; for what is there that can or will be prevalent with them, if this be not? If after all thoſe demonſtrations God has given us of his mercy, and their impious deſigns, you will not ſee and repent, you give the world too much reaſon to believe, that you lie under that Phariſaical judgment, to have eyes and ſee not, ears and hear not, hearts and will not underſtand. And therefore, Sirs, as you will anſwer it to your Conſciences now, and to God hereafter, be rouz'd out of this fatal Lethargy, and hearken to this awakening,

and

and perhaps laſt call of Almighty God; be not ſtill perverſe and obſtinate to your utter ruin both of Soul and Body: 'tis high time to look about you, and now at length having ſeen all this, to ſhew your Repentance; which we earneſtly hope and deſire to ſee, in theſe following reſpects: which is our Fifth particular. V.

In an utter renouncing of your former ways and doings, thoſe eſpecially that have had any manner of Aſpect or tendency to the promoting or incouraging theſe impious deſigns and practices; caſt a ſerious ſincere and impartial reflection upon your late and your former actions, and ſee whether you have not one way or other juſtified, incourag'd, or promoted theſe deſigns; whether by herding with the multitude againſt publick Rule and Government, by countenancing or ſpeaking, or thinking well of them that did, by acting or voting what you knew was diſpleaſing to the King, and contrary to the practice of undoubtedly Loyal men; by diſcouraging truly Loyal, honeſt, Orthodox Preachers, that would tell you the Truth without guiſe or diſſimulation, and adhering to or thinking well 1.

only of ſuch that you knew or fancied to be otherwiſe.

In a word, Examine your own knowledge and Conſciences, and make a thorow ſearch of whatever way, means, or actions, through fault or misfortune, you have promoted the Cauſe and Intereſt of ſuch as are thus Factious and Rebellious; and be now at laſt convinc'd of your error, deteſt what you have done this way, with zeal and heartineſs. This is the firſt mark and token of Repentance we deſire and expect from you.

2. Hereupon enſues another very ſignal mark and token of your ſorrow, Repentance and true Converſion, and that is a ſincere and hearty Loyalty to your Prince. That you practice this your ſelves, and promote it among others to the utmoſt of your skill and power; that whoever are in your families, under your care, or committed to your charge, may be inſtructed in the ſound Principles of Loyalty and Obedience, according to the Doctrine and Inſtitution of the Church of *England*. And is it not high time ſeriouſly to enter upon this courſe and practice, ſeeing the fatal deſigns and conſe-

quences

quences of diſobedience and Rebellion, the works of thoſe that forget or abandon their Duty and Allegiance to their Prince; you will not, and cannot ſecure your ſelves from ſuch impious practices but by your being thus heartily and truly Loyal, in Thought, Word or Deed, to the utmoſt of your Power: for if it be only in outward formality or expreſſion, or *according to the indifferent and moderate way and manner of ſome men*; 'Tis ſuch as will be neither acceptable to God, ſerviceable to your Prince, or ſafe to your ſelves. Wherefore to ſhew your ſelves truly penitent, you muſt endeavour to be eminently Loyal, and remarkably Obedient, and dutiful to the King for the future, which is the only oppoſite to Faction, Sedition and Rebellion.

As another ſign of your true Repentance, we do exhort you to, and expect from you, a thorow and ſtrict conformity to our Church; The beſt, if not only Conſtitution, that does ſincerely teach and promote true Loyalty and Obedience: for you may take this as a ſure rule, which you'l find true by conſtant obſervation and experience, the more any do diſſent from, or diſlike, the 3.

preſent Conſtitution of our Church, the greater friends or promoters they are, or have been of what either was, or tended to Sedition or Rebellion; againſt which there is no prevention or ſecurity but by a firm and ſtrict adherence to the Church of *England*. And this beſides other incomparable advantages, ſhews the great priviledge of thoſe who are truly of it, and the miſerable ſtate of ſuch that are bred up in any other courſes.

Wherefore to repent of what you have been or done, and to avoid or prevent ſuch deſigns or calamity, and to be heartily honeſt, Dutiful and Loyal for the future; You muſt be ſincerely conformable to the Church of *England*, ſtudying it your ſelves; and teaching others its Doctrines, and Principles, frequenting its Communion, devoutly joyning in its Prayers, and doing every thing that becomes a ſincere Conformiſt, and a true Churchman.

And thus, as you have heard, are you to manifeſt your Repentance, Firſt, by an utter renouncing your former ways and practices that have been any ways Factious or Seditious. Secondly, to become heartily Loyal

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and dutiful to the King. Thirdly, ſincerely and ſtrictly Conformable to the Church.

And as we juſt now pray'd, may God to this end **take from them all their Prejudices and all their Paſſions, their confident miſtakes, their carnal ends, and their ſecular intereſts, and open their eyes that they may ſee (at leaſt in this their day) the things which belong to their peace, and ſoften the moſt obdurate heart, into a meek, humble and docible temper, that they may no longer reſiſt the truth; bow down the ſtiff neck, and the iron ſinew, take away the brow of braſs, and the whores forehead, ſweeten (if it may be) the gall of bitterneſs, and looſe the bands of iniquity, and guide their feet into the ways of peace.**

After which, you will be fit and ready for the Fourth and laſt advice, which is, to ſhew your Repentance by joyning with us in returning Praiſe and Thankſgiving to Almighty God for this great Deliverance; for I dare ſay, whoever is heartily thankful to God for this Mercy and Bleſſing, was either altogether unconcern'd in thoſe horrid 4.

rid deſigns, from which we are thus deliver'd, or does ſincerely repent of them; Let us therefore with *one heart and voice glorifie God by giving him the honour due unto his Name*: The ſole glory of our deliverance. That we acknowledge it to be the *Lords doing, and the day which the Lord hath made.* And let us endeavour to expreſs our gratitude *not only with our lips but in our lives, by giving up our ſelves to his ſervice, and ſtudying* to ſerve him all the days of our lives.

For the Lord your God, he it is that fighteth *for you. Take good heed therefore unto your ſelves, that ye love the Lord your God,* Joſh. 23. 10, 11.

And now I cannot inſtance in any one thing, that does ſo much manifeſt our Religious Duty and Thankfulneſs together, as that of Charity and Beneficence to the Poor; the great obligation of a Chriſtian at all times, but peculiarly neceſſary, and almoſt indiſpenſable at a ſolemn time of Praiſe or Thankſgiving: Were your Charity, which we now beg of you for our Poor, large or bountiful, it would be but a ſlender return for this preſent Deliverance, and the Mercies we enjoy by it. However 'tis

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an acknowledgment of God's goodneſs towards us, which therefore we cannot omit without being inſenſible of his mercies, or ungrateful for them.

May none of you therefore ſlight or neglect ſuch a fair, ſeaſonable, and bleſſed opportunity of ſhewing your ſelves

Thankful to God, Loyal to the King, and Charitable to the Poor.

FINIS.